

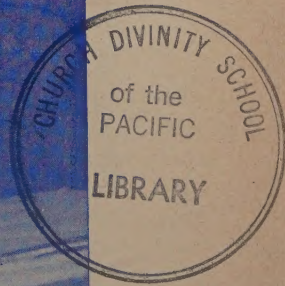
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THE EXPOSITOR

W D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

HOW HONEST IS HALF HONEST ?

Some time ago I lost my "pocketbook." As might be expected in the case of a preacher it did not contain much money—just five dollars. There were, however, some membership cards in it which were valuable only to the owner. The finder of the pocketbook returned it with everything intact except the five dollars. The money was removed before the pocketbook was mailed in a plain envelope with a hand-printed address.

As I searched in vain for the money, the question arose in my mind: How honest is half honest? I was grateful for the return of the pocketbook (a gift) and the cards. I was grieved, however, to know that a man thoughtful, and nearly honest, was not fully honest and therefore not trustworthy.

Being a preacher, the thought immediately came to me about our dealings with God. Are we honest in them, or just half honest? And if we are only half honest, should we expect Him to treat us as trustworthy? And what about our relationship with our fellowman in business and in social life? Going a step further, are we honest in dealing with ourselves? Do we treat ourselves in private with the same degree of honesty and respect that we expect others to accord us in public?

The loss of my pocketbook and its return caused me to examine a lot of my relationships of life. It might well be profitable for us to do the same thing, periodically and conscientiously. The Apostle Paul (I Corinthians 7:25, R.S. V.) speaks of himself as "one who by the Lord's mercy is trustworthy." Can the same thing be said of you, and of me?—*Stuart R. Oglesby, in "The Christian Observer," August, 1953.*

The New Year

Another New Year comes to us

From out the mists of time;

With advent of the year may we

Resolve to serve mankind.

The Old Year's gone and in the grave,

With countless other years;

But armed with courage, faith and hope,

We'll rout our futile fears.

Leslie C. Beard.

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CAN YOU MAKE DECISIONS?

C. IRVING BENSON

Those who shrink from moral decisions are sick in mind. With lots of friends they are as lonely as Robinson Crusoe. With much that ought to make them happy life seems inexplicably futile.

THE cables recently told a merry story of Graham and Peter Coppen, a pair of twins aged three.

Graham put his head through the railings outside a London Bank and Peter followed suit.

Graham had no trouble in withdrawing his head from the iron bars but Peter's stuck firmly.

The police tried to help him but in vain—they called in the fire brigade, then the ambulance. In the meantime there was a traffic jam.

Finally someone had the inspiration to grease his head with lard and gently ease it out.

The cable recalled to my mind an incident which Michael Faraday, the scientist, used to tell about his boyhood days when he sold newspapers.

One day while he was waiting for his papers in front of the iron gates of the office, he put his arms and then his head through the bars.

While he was in that position his scientific mind began to analyze the position: "My arms and my head are on one side of this gate, my heart and my body on the other side: on which side am I?"

He wasn't left long to work out his question for someone suddenly opened the gate and almost jerked his head off and he learned that it is no use trying to be on both sides of an iron gate at the same time.

The Bible is always challenging us to decide which side we are on. There is the eternal choice between light and darkness, right and wrong, heaven and hell.

Some do not find joy and satisfaction in their religion because they are trying to live on both sides of the fence.

They do not commit themselves to discovering and doing God's will.

Alternating between God's will and our own will, fits of high resolve followed by hours of bitter regret is far more exhausting than grasping a cross and carrying it.

Decide! Believe something! Stand for something! If we do not stand for something we shall fall for anything.

The first thing the Romans did when they disembarked on the shores of Gaul was to burn their ships and that in full sight of thousands who were mustering to contest their landing.

There is real mental liberation in committing ourselves decisively, burning our boats behind us and going forward.

In Dante's great scheme of the Inferno, he provided a special place for "the Trimmers," the undecided, the people who were neither for God nor the devil, but only for themselves, which means, according to the poet, that they were never really alive.

They did not take sides and Dante pictured them scorned alike by heaven and hell.

So they were placed in an Ante-Hell for long refusal to decide had left them incapable of decision and for ever chasing little flags, now in this direction and now in that, stung by hornets and filling the air with their cries.

Indecision always means torture and torment, but it also means the weakening of the power ever to decide.

What happens to the mind when it is liberated from indecision is that it is impelled in a definite direction with a positive purpose in life.

A sensation of tremendous thankfulness and extraordinary satisfaction floods the whole field of action.

The soul finds itself no longer shivering with the paralysis of its divided affections. There comes a great sense of the sublime meaning of life. — Melbourne, Australia.

MAKING USE OF POWER

A. WALLACE COPPER

WE LIVE in an age that has discovered power. Man has discovered he has just started to apprehend the inherent power of nature. In the last two generations science has come to its own. The resources of the universe are seen to be virtually unlimited. The findings of man have stimulated hope, they have generated fear. Recently the General Electric Company published a booklet entitled "Electrical Developments of 1949." This describes in detail scientific progress in only one category. Among the multiple achievements is a light bulb used for theatrical purposes in Hollywood which is fifteen times brighter than the sun.

The physicists have discovered atomic power. They tell us when an atom of a very heavy element, such as U-235, happens to break apart from its own instability, it splits into two atoms of new, lighter elements. As they form, these two atoms release some excess energy. The scientists have learned to knock apart the atoms of U-235 and utilize this apparently superfluous energy which represents a thousandth of the power inherently contained in the atoms. Therefore, what we call atomic power is only the efflorescence of energy given off in the combinations of atoms. It does not represent the inherent power contained in the atoms. That is yet to be discovered.

The physicist tells us atom splitting is about three million times as efficient as burning coal. At the present we are getting only one eleven billionth of the power inherent in coal. The fission of one pound of pure U-235 would produce as much heat as burning about 1500 tons of coal or 8300 barrels of oil. When the inherent atomic power is discovered, enough will be found in a thimbleful of water to drive the Queen Mary across the Atlantic, and ultimately an airplane will be equipped with sufficient power to fly for years without refueling.

The one unmistakable fact of our generation is men who have discovered power. The one outstanding fear of our era is they will not wisely use it. Mankind faces the choice of using power constructively, so physically abundant life can be realized, or in his devilish machinations, obliterating civilization.

*Sellers Memorial Methodist Church
Lansdowne, Penna.*

More Than Physical Power Needed

It is apparent men need more than physical power even for mere survival. Material resources are instruments depending upon inherent spiritual power for proper constructive use. The question inevitably rises: "Does man have the character that represents spiritual values properly to use material discoveries?"

This question of the proper utilization of power has always been a challenge to men. Jesus made it clear that it was one of the fundamental issues mankind faces. The story of the good Samaritan and the poor beaten mortal on the Jericho Road, tells us the man with power, health, money and advantages ought to use his power to help the weak. The criticism of the priest and the Levite was they had power but did not use it to assist.

To Jesus, the astounding thing was not that a weak man could get power, but a strong man could use his power wisely. He marveled at a person starting in poverty and achieving monetary triumph. But far more wonderful was a rich man with the doors of self-indulgence open, and with opportunities to get more power, who could learn to understand and sympathize with his fellows.

Recently Life magazine showed pictures of a mid-western political racketeer dead upon the floor of a club house from an enemy's bullet. TIME told the story of the life of the murdered man. The love of power, regardless of how it was secured or used, brought the end of a career in disgrace. The use of power depends upon character which, in turn, is based upon spiritual perspective.

Avarice is the glorification of oneself. It is the distortion and magnification of self. Dr. Ramsdell in "The Christian Perspective," said that such a person declares to himself, "Thine is the glory and the power." Such an individual declares "I can, therefore, I will." The more power one gets the more is wanted, the more wealth one accumulates the more is desired. The self becomes so distorted and oblivious to reality that degeneration sets in and life ends in ruin.

Some time ago I saw the Magna Charta in the British Museum. It is an old decrepit document, almost falling to pieces. Some of the things for which it stands have fallen to pieces in Europe. It is interesting to see it

was never signed. The formulators of it knew the King had power. If he had torn the edge of it, the document would have been invalid. If he had taken the pen and misspelled his name, it would not have been legal. He was forced to seal it with the seal of England.

Why the Magna Charta? Why the Bill of Rights? Why did they make the King seal rather than sign the document? He had power, and had proven he did not know how to use it. He had used it for personal exploitative purposes, but not for the good of England, and for the objectives that had made England great.

One of the most beautiful buildings in the world is the Louvre in Paris. Today it is the world's most celebrated art museum. In it is the Mona Lisa, the Angelus and the Gleaners, the original Venus de Milo. However, the Louvre was not always an art museum. It was the home of Louis XIV. The ceilings are inlaid with gold. When his pampered spirit became tired of Paris and the Louvre, he went to Versailles where he lived in gorgeous splendor. There were nearly two hundred fountains on the estate. To have them in constant operation cost \$14,000 a week. The poor in Paris did not have bread. The French revolution was terrible, but the guillotine in Paris was the answer of France to the King's misuse of power.

Power of any sort is an instrument for good or evil. If it is to be used for the welfare of man and the Kingdom of God, men must have character which is born of a consecrated spirit.

Two Kinds of Power

We see two kinds of power. One is the power men have over their fellows. To be sure, every enterprise requires leadership. However, there is a difference between leadership for serving and leadership for dominance. The desire to rule, regardless of consequences, has brought untold misery to mankind. It is responsible for wars with all their havoc. It has left nations in ruins, people in frustration, and loving hearts broken.

A recent philosopher has reminded us that though men are free to choose, they are not independent. The freedom of man is circumscribed by the choices he must render. Man has been made a worshipful creature. He must, of necessity, worship something. He is left no choice but to choose what he will worship. He must either worship the infinite or the finite.

Man was made to worship God, because God fulfills the totality of his being. To worship the finite is not to have one's complete nature fulfilled, therefore, life in its unfulfilled state leaves man frustrated. What is it to worship the finite? We say men worship wealth, power and honor, but, in reality, it is wealth, power and honor for themselves. So to worship the finite is to worship self. It is the magnification, distortion and glorification of oneself. It is "to think more highly of oneself" than one ought to think.

One of the categories of expression of self-worship is to acquire power over one's fellowmen. It is power for power's sake, for the glory of one's self. The result is that man's estimate of his own importance becomes more exaggerated and untrue. In the pursuance of self-worship misery is brought to society, and the self-worshipper is ultimately brought to frustration and ruin. We have seen this in our time. From Nietzsche to Hitler love was a vice, power over men a virtue. But the one character ended in a mad house, while the other was consumed in the debris of Berlin.

When Napoleon started from Elba, he did so amid the jeers of the people. When he arrived in Paris, it was amid the cheers of the throng. The magnification and distortion of himself had reached its height. In spite of this, it was not long until he was in solitude on the island of St. Helena. One day, in meditation, he said, "I know men, and Jesus was no mere man." In his isolation as a worshipper of the finite, he saw the glory of One who showed men the way from the glory of self to the glory of God.

God's Power Over Man

The other power a man can have is that which God can have over him. When he turns from self-worship and puts the infinite at the center of his life, there is infused into his being a power that is beyond accurate analysis. Not only does he find the totality of his being satisfied, but his life is used in ever enlarging categories of service.

A long time ago a man lived by the side of an ancient pool. He was there because he was paralyzed. When the waters, which were supposed to possess miraculous powers, were troubled, he was to get into them and thereby be healed. So many people in our day are endeavoring to do the same thing. They believe they are self-sufficient and that God is not needed.

It is not long until they face a crisis. Through tragedy they realize they cannot write

(See Page 392)

The Editor's Columns



Me Make Better

OVERHEARD, in hues to confuse the spectrum, and in the hot breath which wafted in off the sampan-clogged harbor, the laundry of countless families, suspended from horizontal bamboo poles stuck out as many windows, stirred listlessly. Below, on the narrow, hard-top street, the ceaseless and metric clop, clop, clop of wooden-soled sandals worn by all and sundry, alike.

We had stopped to look at some antique, hand-carved chests but my questing companion was experiencing some little difficulty, for when he stopped moving from chest to chest, a tiny lad with a shoeshine box was on his knees, grabbing first at one foot and then at the other in an attempt to pull the reluctant foot from the floor to shining position on the box.

The shoes did need shining. Their owner was no less aware of the fact than the youngster who pointed disdainfully at them and said, "Look at shoe! Me make better! Me make better!" but for us time was of the essence. Rapidly, we had to get back aboard ship. The boy was so told. In fact he was told numerous things, but he was not to be discouraged in his crusade to brighten at least a part of the local picture. He persisted, "We make better."

Three blocks we walked rapidly to another chest display shop. Here the stock was most limited and the owner would interest us in a nest of hand-carved tables, Ming dynasty, no less?

They were beautifully done and as I examined the exquisite work I became conscious of a still, not too small voice, saying, "Me make better." The lad had followed us to try again to make a sale. Again he grabbed my companion's ankle.

Failing to find a chest he wanted at the third dealer, whence the boy had followed us and where he increased his entreaties to include even more of the physical than before, we had to brush the shoe artist again and head for the wharf to catch the launch back to the ship. We had twelve minutes to spare at the pier and as we sat to catch our breath, the figure of a boy appeared. Again he dropped on his knees

and with both hands tried to pull my friend's foot onto his shine box.

This time he had a new approach. "No cost nothing," he said. "We make better. No cost nothing. Look at shoe. Me make better." And when he said "No cost nothing" he meant it, although I have no doubt that he knew, out of the centuries of oriental wisdom behind him, that the owner of the shoes, if he did permit them to be shined, would pay a reasonable figure for the job. It was good, sound, Chinese psychology, and adult, if from an infants' tongue.

Of course the shoes were shined. Of course the job was well paid for and the lad left, walking backward, smiling, and pointing to the gleaming shoes he had made better in unconcealed pride,—the joy of successful accomplishment! They start young over there and I can see somewhat of that which is back of the Chinese business acumen. But as much as the startling persistence of the boy, like the little northern black fly in front of one's eye, intrigued me, I could not help but muse a bit on the wholly fantastic idea of what would happen all around over this hectic world, if we went about with the zeal and determination to "make better," which was the lad's.

He had but few words, but he also had that "wist ye not" attitude which we forget in the rush of things, and which makes the big difference. He went to his task with avidity. He overcame difficulties he may have been too naive to understand. But he did stay at it, he did his menial job, and he, therefore did "make better."

So could we, if we would.

Jungle Wisdom

NEARBY, examining a ferny-green orchid plant, which suspended itself on a small sapling, stood the grand soul, Tamesis, Federal Director of Forestry and Dean of the School of Forestry, of the Philippine Islands. He was about to speak when the soft, humid silence of the jungle, which is the heart of Mindanao, was shattered by the raucous call of a fantastically hued Hornbill, that doubting Thomas of the bird-realm who fills the entry to their hollow-tree nest with mud, to keep his

helpmeet on the job of hatching her eggs. The call was unusually close which gave us hope of photographing the mud-closed doorway. But it wasn't.

As I stood silently watching and waiting, there in that lush, tropical jungle-forest, my eyes, as they had done ever since my first view of the forests, followed a perfect tree trunk as it soared, saberlike into the heavens. I had never seen such tall trees. I still marvel at them.

Turning to the Director, I asked his explanation of the tremendously tall trees and his reply was as beautifully simple and uninvolved as the man who gave it.

"Competition, Joe. That's all." He thought a moment, still examining his orchid prize, "In these deep jungles light is scarce and found only above, and so to survive, trees down here have to seek the light and in that seeking process they grow tall and straight and strong, and live."

It did not occur to me instantly, for my mind was too full of the thrill of new experience in far distant places, but his words have come back to me many times since, and in them lies the sole solution to man's survival in the deep, dark jungles of man-made darkness, which we call life in these wierd days. Only he who seeks the light, above, can survive.

How Alert Are We? To The Responsibilities We Accept?

"Parents unaware boy fell out of moving car, until rescuer caught up with them!" So reads report from Meridian, Miss., and continues, "Mrs. G. D. Middleton raced her car at 80 miles an hour down the highway to tell occupants of a car in front of her that their baby had fallen out of their moving car; she had seen something fall from the car ahead; she stopped and picked up a 2-year-old boy, crying but unhurt; she caught up with the other car 15 miles later and handed the boy to his surprised parents, a Mr. and Mrs. Morgan, Eutaw, Ala."

Another report, from Rochester, N. Y., says, "Howard N. Demur breathed easier today after getting the scare of his life, when he found ten sticks of very live dynamite in his cellar rafters, took them to a city chemist and learned they were high in nitro-glycerine. If the percussion caps had been touched off, the chemist explained, the house would have been blown sky high. The dynamite was wrapped in a 1915 newspaper, and had been in the rafters since the builder of the house placed them there and forgot them, 30 years earlier."

From Colorado, comes a report of a young lad playing with a live bomb, which was found in a refuse pile by his grandmother, and given to the lad as a toy.

What is the answer to any of these news reports? Can we wonder longer at the reports of the arrest of hundreds of children monthly for major misdemeanors, when we as parents are unaware of our immediate surroundings and responsibilities?

The Pulpit— A Throne of Power

We are suffering today from a weak pulpit and pointless preaching. We have clever speakers but few prophets; we have too few fearless speakers for God and truth. We have the best-paid and best-educated ministry but too much of it is popular, flabby, and insipid and stirs neither heaven nor hell.

We sadly lack men to whom the pulpit is a throne of power; we have too many flying kites of superficial thinking instead of men of fire whose utterances burn and whose sermons scorch the wicked. We have too many who coddle the saints and fail to collar the sinner. The American pulpit needs a great awakening!—George W. Ridout

Be brave—In every phase of life;
Not only in the battle's strife.
Not only when the crowd will cheer,
And all your friends are sure to hear.
Be brave when standing all alone
With no one to rely upon.

Be brave in everything you do;
Not only to a chosen few
Of life's encounters that will raise
All pause and honor, pomp and praise . . .
Be brave when you're misunderstood,
Be brave—and still pursue the good.

Be brave in all you undertake.
Be brave in every move you make.
Not only when you can attain
Some bounty of material gain.
Be brave regardless of the test,
Be brave—and you may have the best.

Be brave, and counting not the cost
Of minutes spent, and moments lost.
The path may not be smooth and clear,
There may be things suggesting fear.
Be brave—and with it all, be true,
And blessings great will come to you.

Be brave—not for a day, a year;
Be brave for all of life, and hear
The praises of the Captain true,
That presently will come to you.
To hear the Master say, "Well done",
Is praise enough for any one.

—M. E. Dettlerline.

THE CHURCH *at* WORK



Listen to Yourself

The following suggestions on the women's page in the "Lucy Lincoln Talks" of a daily paper, carry some vital tips to any preacher and public speaker, especially those who aspire to have sermons broadcast over the national or local networks. Let's read it, and act on it.

Many times clever ideas or witty remarks are hidden behind sloppy enunciation, a piercing tone or even swallowed words. It's too bad that this happens because anyone with good ears and normal vocal apparatus can speak well.

To speak well you ought to listen well. That includes yourself as well as others. Do you really know what your voice sounds like? You can use makeshift ways to find out—such as cupping your ears forward with the palms of your hands, or talking against a door. For a complete test, a recording of your voice is the best way. If you've never had this done, prepare yourself for a shock. You'll never recognize your voice. The difference is partly due to the fact that you hear yourself speak through bone conduction—through the inside of your head. Your voice sounds deeper than it does through the air. People who listen to you, however, listen through the air.

Cultivate your voice by working for bell-like tones. Study your face in the mirror as you read a poem or story. Think of your voice as coming from deep within your body. Try for a warm, sincere deep tone as you speak.

The Forks of the Road

Pastors who want a story to illustrate what real character, a feeling of individual responsibility, and the privilege of using our individual talents and strength, mean in actual life, read "The Forks of The Road" by Mark Hager, page 10, CHRISTIAN OBSERVER, August 19, 1953. Handicaps may prove to be a blessing in disguise.

Women's Role in Churches Rising: 6800 now Ministers

Early in September, 1953, George W. Cornell, Associated Press Staff Correspondent, wrote: "The number of women ministers had more than doubled in the last decade—from 3100 in 1940 to 6800 in 1950, and the larger rôle for women in church affairs extends also

to governing boards, executive posts and professorships as well as pulpits.

"Many of the positions they are winning once were labeled 'for men only.' There is no indication of any slackening in the movement of women into positions of greater responsibility.

"Numerous denominations—Presbyterian, Episcopal, Baptist, United Brethren, Disciples of Christ, Congregational-Christian and Methodist—have reported increases from 20% to 60% in the number of women on church boards within the last decade.

"But there still are many bars—both written and unwritten—against women holding ruling positions in many individual churches and denominations. The issue is in ferment, and the 325-year-old Rule is under fire, and has boiled into general discussion recently in numerous quarters.

Marriage:—A Lifetime Adjustment

Helping a child prepare for marriage is a lifetime process. It is not something you pick up when the child becomes an adolescent or starts to talk about dating.

Happiness in a marriage situation generally follows happiness of a parental situation. If parents have a happy home life, chances are good that the children's marriages will be happy.

There is no set chronological age when children should start dating. That depends on the maturity of the person, the customs of the group, the cultural pattern of the community. You can be sure it will start younger than you think it should because parents are never quite ready for it. They can see it coming and ought to make their home available for groups of young people to get together or see that there is some other supervised place where they can hold parties.

It is also the duty of parents to debunk some of the romantic illusions that young people

have about marriage such as that "loving anyone enough guarantees successful marriage." It's just not true. A successful marriage needs understanding, sensitivity and hard, hard work. —From a report on Marriage Counseling by The Minnesota Welfare Department, Feb. 1953.

"Sealed-In Color" Choir Apparel

A new process now brings you a "dream" material for choir robes. This new material, CELAPERM, produced by the Celanese Corporation, is a revolutionary material with "sealed-in-color." Instead of weaving the material and then dyeing it, or dyeing the yarn and then weaving, this new process goes one step further . . . color is added before the thread is spun. The color is then uniformly sealed-in all through the material. In addition, CELAPERM's color is permanent—unaffected by sunlight, perspiration, or industrial gases. Light and ideal for all season's wear, Celaperm is moth-proof and mildew-proof. These new choir robes (available in a wide range of colors) sell at a price comparable to better grades of other materials. The manufacturer, Collegiate Cap and Gown Company, offers additional information and material samples on request.

This appeal should provide incentive to young people's groups in many of our churches over the land, since there are few communities not represented by our Services in Foreign lands. This soldier writes—

"Like many other GIs in Korea I learned to anticipate and appreciate mail. It helps a fellow when the going seems rough. Now that the truce has materialized we have more time to think about rotation and home.

"During the past few months I have had a chance to observe a buddy in my unit who never receives any mail. I figured that among your many readers there may be a few who would like to write to this lonely soldier. His name is: Pfc. William M. Crooke, RA 16374022; Co. A, 519th M.P.Bn.; APO No. 71 c/o P.M.; San Francisco, Calif."

—PFC. Louis Guerra, Korea."

"Ideas to Help Young People" In Youth Fellowship Meetings Being Sought by Subscriber

The following letter is concise and self-explanatory, and is being printed here so pastors who have suggestions to offer will know what is needed—

"I am a subscriber to *The Expositor* and as I have a lot of respect for this publication, I thought you might be able to help me. I want to find a publication that has some good

material for my 'Youth Fellowship Meetings,' something that will give ideas to help young people in this present-day life. Can you help me with a suggestion?" (Rev. L. M.)

Suggestions sent to *The Expositor* will be sent on to the subscriber promptly. Ideas that have a general appeal to young people might well be shared through these columns.

Henry Wristons' comment, "Killed by Kindness," appearing in a number of Church bulletins, and quoted below, will provide food for thought in dealing with today's young people, Leaders of Tomorrow—

KILLED BY KINDNESS

"No one wants to abuse the youth of today, but we are in far more danger of killing them by mistaken kindness than by overwork. Much of course can be done by modern devices to facilitate instruction. But when the last movie reel is put back in its tin box and all the sugar coating has been sucked from the pill, the process of learning will still be difficult. Whoever pretends that it is easy is cheating our youth. . . .

"Learning, the use of the mind, is hard work. It requires industry of a courageous kind."

Books for Children

Religious books for very young, and older children, are being emphasized by Abingdon-Cokesbury Press, Standard Publishing Company, W. A. Wilde Company, and many other publishers, offering wide selection of Bible stories and books about religious heroes.

Books designed to contribute in a special way to the activities and growth of children are—

"Make It Yourself"

"Junior Party Book"

"Games for Boys and Girls"

"Special Day Programs"

"Let's Have a Good Time"

"Bible Quiz Books"

Is American Democracy Exportable?

Adalbert E. Goertz, Frankfurt-on-Main, Germany, an exchange student in the U. S. the last year, wrote the Buffalo Evening News, after returning home:

"To like democracy is to like the highest privilege of thinking man can have, but it has its dangers, too. I found many young people that are rather egoistic because they can do too much what they like. I think TV abuses somewhat its right of freedom of speech by showing so many gangster stories. These youngsters that watch them kill the best times of their lives."

After listening to a discussion of "Is American Democracy Exportable?" in California, Mr. Goertz writes:

"Well, if you don't write 'American' too big, I would say yes. Democracy is different for every country. There is a saying in Europe, 'America has the democracy; but we are not sure whether she is rich because she has it, or she has it because she

is rich.' You people know how to organize, how to get things started, but to become an American, he feels, would require a considerable adjustment of viewpoint. One is attracted by the good things to be had—cars, refrigerators, television, washing machines—but for many the change is too great. Your old country holds you back and red tape gets to work. Are you sick? Are you an expellee? a Communist? a Nazi? Many Germans, for instance, are barred because either they are Germans or because they had to join one of the Nazi organizations in order to survive. That you like democracy is to like the highest privilege a thinking man may have!"

Christian leadership (*ministers and teachers who deal with local groups*) will find something to think about in the above straightforward appraisal, and undertake to do something about it. Does Christian America want to be tolerated (or envied) because we have refrigerators, washing machines, television—because America is rich? Or do we want to radiate the spirit of brotherhood, good will, sympathetic understanding of that which binds other nations to traditions of the past, and through the gift of grace through Jesus Christ, share the real and actual blessings of life—SPIRITUAL awareness and seeking after God's Will!

Floodlighting

A powerful, new outdoor spotlight providing 100,000 candlepower with only a 300-watt rating has been made available by Stonco Electric Products Company, 489 Henry St., Elizabeth 4, N. J., in non-corrosive, heavy-duty cast aluminum throughout; the Stonco No. 56 spotlight has a universally adjustable cast-aluminum swivel arm threaded $\frac{1}{2}$ " NPT to fit a variety of standard interchangeable accessories such as flat base, weatherproof junction boxes, wall brackets, wiring troughs, etc. Up to five units can be mounted to a single clustered light assembly. Write for information to above address.

Churchgoing to Bring A Cash "Reward"

To interest people in going to church, the Rev. Earl D. Miller is offering a number of attractions for Sunday evening Lenten services in the Ellwood U. P. Church, Town of Tonawanda, N. Y.—On Sunday to "prove it pays to go to church," the pastor said at the 7:45 o'clock evening service he will offer a small cash "award" to each of the first 100 who come to the service. He will preach on the "The Supreme Gift." Mr. Miller announced that for a future Lenten service "he will have the congregation preach to the pastor!"

Money-Saving Habit

Under a program sponsored by 3-area Savings Banks, among the school children of Western New York, some 60,000 school children, ages 4 to 17, have formed the habit of regular saving, and have deposited \$1,600,000 in the three banks, over a period of four years. About 160 public and parochial schools in the area participate, among them 8 city parochial high schools, as well as public high and secondary schools. The purpose of the program is the promotion of the *habit of thrift*.

The paper work involved in keeping track of frequent deposits, often as small as a nickel, is more than the income banks received from investing the funds, but the plan was undertaken to teach children the habit of regular saving and deposit, so those sponsoring the program are well pleased. One boy withdrew funds to go into the Christmas-tree selling business in late December; later he deposited double the amount he withdrew. Most of the children are saving for future educational needs. A "Bank Day" is scheduled at each school; deposits are accepted by the teacher, or designated student-teller; about 40% of the 60,000 undertaking the plan deposit weekly; funds are picked up at the close of the day by an armored car.

Accounts are divided equally among the three participating banks within the city limits; suburban students select their own bank, the city banks acting as clearings; dividends are paid quarterly at the rate of $2\frac{1}{4}$ per cent on balances of more than \$25.00. Banks report that children in the lower income sections of the city equal the savings of those in "plush" neighborhoods. No withdrawals are permitted at schools; deposit books must be presented at banks, and a parent's endorsement is necessary.

Over a period of years, school children have deposited savings of \$80,000,000; 1951 totaled \$25,000,000 in these funds.

Discovering Our Faults and Our Virtues

Any pastor who has as yet not enriched his personal reading list with a copy of Joseph Fort Newton's "Everyday Religion," has denied himself a source of comfort, hope and inspiration. It is a small booklet, made to carry in your pocket, so it may be at hand at any time when you have a few minutes to wait,—in a station, at home before meals, or while making pastoral calls and have an empty feeling. It is one of those "near me always" sources of strength, based on life's experiences, published by Abingdon - Cokesbury, \$1.25. Any pastor who has not as yet discovered to live according to "inner time" will profit beyond reckoning by the study of the "self-discovery, self-mastery, and self-giving" philosophy of this little volume.

When the spirit of this little volume has become a part of you, you will share it with

troubled and bewildered persons along the path of daily life, and thus extend its mission a thousandfold.

A Five-Year Program

Here is a five-year program that cannot fail to bring results, and it should appeal to every professing Christian because it emphasizes—

F—aith	P—rayer
I—ntensity	R—eligion
V—ision	O—bedience
E—vangelism	G—iving
Y—outh	R—elief
E—ducation	A—dvancement
A—ctive Participation	M—issions
R—ighteous Living	

"Our Rejected Children"

This volume by Albert Deutsch, published by Little, Brown & Co., \$3.00, is described by one reviewer as "an alarming report of sadistic officials, regimentation and crass inability to treat child delinquents as salvagable members of society, leaving the reader with the feeling that ours is the most uncivilized of civilized countries."

This volume should be read by ministers, and lay-Church leaders and Community Leaders, so that an informed public will remedy the conditions. How many of us are familiar with the actual programs in our public institutions? Orphanages, houses of correction, institutions for the mentally ill, homes for the aged—these all belong to the citizens of a state, or the members of a denomination, and they are our individual responsibility. As ministers, do we encourage our membership to acquaint themselves with the daily programs in these publicly or denominationally-owned institutions? When shocking reports regarding misuse of authority in one of these institutions are made, mature citizens realize that these things can continue only because indifference on the part of those who support the institutions permits it. Ask for the volume at your local library.

Poem Requested by Subscriber

"I Know I Shall Be Lonely," by Helen Welshimer, desired for special Memorial Service is printed below, as other ministers may find occasion for its use—

I KNOW I SHALL BE LONELY

I know I shall be lonely just at first,
Until your step grows fainter on the stair,
And I have learned to look without swift tears
Across the room at your dear, empty chair.

I shall not want to be alone, now you
Have said goodbye to me and gone so far
I must be brave, and never call you back,
Nor think of you and wonder how you are.

I must forget—and that is hard to do;
For you are part of all I have become.
Yet I must walk as fearless as though
We will kept step to some high-sounding drum.
But since the memory of all you were
Stays in these rooms, I'll choose a strange, new
place

To put my books, my cups, in ordered rows,
Beyond the ghost of your remembered face.
Somebody else will bring small treasures here,
Take up new threads of life, love, hope, joy, pain.
Dream by the fire, and maybe say goodbye,
Be comforted with shelter from dark rain.
And should you ever seek me down the year,
Whoever hears your knock will have to say
That I have packed my trophies long ago,
Turned in the key, dear heart, and gone away.
—By Helen Welshimer, Exchange.

WILL AMERICA EVER CEASE TO BE GREAT?

*Here's what Alexis de Tocqueville saw
in America on his visit a century ago:*

"I sought for the greatness and genius
of America in her commodious harbours
and her ample rivers, and it was not there;
in the fertile fields and boundless prairies,
and it was not there; in her rich mines
and her vast world commerce, and it was
not there. Not until I went into the
churches of America, and heard her pul-
pits aflame with righteousness, did I
understand the secret of her genius and
power. America is great because she is
good, and if America ever ceases to be
good, America will cease to be great."

—Ephrahy Cail, Milwaukee.

THE CHURCH MUST PREACH

With voice that's clear the Church must preach,
For there are days with danger fraught,
In no uncertain terms let's teach.
The things that we long since were taught
That served us well—The Church must preach
No compromise—The Church must preach
Until it hurts, and hurts some more,
Extend a firmer hand, and reach
From pole to pole, from shore to shore.
In accents clear, The Church must preach.
Here, now, today, The Church must preach
The Master's voice will echo "Go,
And make disciples," fill the breach.
To reap a harvest, one must sow,
This is her task—The Church must preach.

(L. Cor. 1:21)—M. E. Dettlerline
Palmerton, Penna.



The Pulpit

+ + +

NOW WE KNOW THE FOE

NORMAN E. NYGAARD

Text: Eph. 6:12

THE battle lines are drawn.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." St. Paul thus describes the foe and his delineation of the character of the enemy is an accurate description of the fearful adversary which mankind faces today, an enemy which has exalted a state above all individual rights and freedoms, an enemy which would again push mankind back into the dark ages in which subjects were serfs and only the monarch and the kingdom were supreme.

Out of the darkness of those past ages through the medium of the Magna Charta and the Bill of Rights, by way of a Declaration of Independence and an Emancipation Proclamation, by slow and tortuous pathway, by constant struggle and frequent setbacks, there has finally emerged a partial freedom for some of the nations of the world.

It is not a complete freedom. To our sorrow we must recognize the many areas in our civilization where within the structure of what we call democracy there is lack of freedom. Often not nations themselves but communities within nations deny to minorities — occasionally to majorities — basic human rights.

Still must we remember that what we call the "democracies" have been struggling through the centuries towards the light and step by step have been gaining in the age-old struggle against darkness. Never a complete victory, it is nevertheless always a step in advance.

Late in the fall of 1952 the Union of Soviet Socialist Republics made open declaration of purposes which it had long hinted but had never openly avowed. Several of the so-called republics in the orbit of the Russian Soviet, notably North Korea and Red China, had

declared what their purpose was but until that time Red Russia had not.

India had proposed terms for an armistice. It was Russia's great opportunity. The United States had opposed certain of the terms of the proposed armistice but had finally yielded. The nub of the negotiations had to do with the forcible repatriation of prisoners. The United States and the United Nations absolutely refused to send back to North Korea and to Red China prisoners who did not want to live under communist governments. Yet they had made certain other concessions and Russia without losing face — an important point in the orient — could have accepted the Indian plan . . . except that the Indian terms had also insisted that no one should be forced to live under a form of government with which they were not in accord.

Under those circumstances, turning down the Indian plan at a meeting of the United Nations, the Russian government had to admit the basic philosophy of its godless empire — "The state is in everything supreme. No individual has any inherent rights. The individual is wholly subservient to the state."

Some of the world's greatest statesmen within the past ten years have made the observation that there is no good reason why they could not be friends and neighbors.

I definitely challenge this thesis. As I do so let me say that I am not in favor of turning the so-called "cold" war — which in some parts of the world is anything but cold — into a "hot" war. I hope and pray that we shall never go to war again with bazooka and machine-gun, atom bomb and supersonic jet planes. But war in its essence is not a conflict of arms. That is incidental. War is a conflict of ideas. And I assert very earnestly that the Soviet philosophy and the philosophy of Christianity, the idea of the worth of the human soul, will be forever in conflict. These two ideas

Encino, California

will always clash so long as the earth will stand.

This is not a call to arms for a crusade against the Soviet Union. Paul did not take up material arms against the principalities, the powers, the rulers of the darkness of this world, the spiritual wickedness in high places. Instead he urged that we be armed with the breastplate of righteousness, on our heads the helmet of salvation, our feet shod with the preparation of the Gospel of peace.

No! Unless we are finally forced by the enemy to take up arms, unless the enemy commits some act of such patent aggression as would compel us to bear arms against him, unless some such incident as another Pearl Harbor should occur, we must keep from extending the struggle from Sniper Ridge and T-Bone Hill to any other part of the world. There must be no enlargement of that conflict.

Nor should we assume that we are at war with a certain race of people, men and women of one certain nation. In every war that we have fought we have made that tragic mistake. We have assumed that all Britishers were bad, as in 1776 and in 1812; that all Mexicans were vile, as in 1849; that all northerners or southerners, depending upon where we lived, north or south of the Mason and Dixon line, were villainous pagans, as in 1861; that Spaniards were bloodthirsty tyrants, as in 1898; that all Austrians, Germans, and Hungarians were Huns, as in 1917. To this we added the Japanese in 1941 although in 1917 we spoke of them as "our little yellow brothers." Now we make the assumption that Russian people and the people of satellite lands in and of themselves are evil.

That is the terrible assumption of hysteria. Paul never made that assumption concerning any race or group of people. He never warned against people; he warned against false ideas and ideals; he fought "spiritual wickedness in high places."

There was a time when young people could have been misled about the aims and ideals of the Comintern. During the 'thirties I recall the surprise with which I read about Maxim Litvinov's advocacy of disarmament in the League of Nations. Had I been wrong about Communism after all. Were all my suspicions of their motives groundless? Had those who had described the Politburo as ruthless, pagan, cruel, been wrong? There can be no question about Litvinov's own sincerity and earnestness. Apparently he believed with all of his heart that Soviet Russia wanted peace. But the time came when there was a sudden change of policy and Litvinov was recalled in disgrace. Russia or

the Soviet rulers had merely found it to their advantage for the moment to advocate disarmament, to proclaim themselves as the proponents of peace.

There were many who thought for a time of Russia as the great nation of peaceful revolution. They felt that Russia and the Soviet rulers were inaugurating the rule of the common man. They deplored the frequent purges but they excused them by remarking that this was the only way they knew. It was the way of the Czars. On the threshold of a brave new world, they were slowly breaking with the methods of the past. Give them time and they would outgrow these excesses. When the new state was securely established, a benign government would be in control and a new day would dawn for the oppressed.

Undoubtedly there were young people in our colleges and universities who were caught up in such propaganda promulgated by the Soviets. It was an attractive propaganda. I remember in London during the war that some of the best store-fronts on Trafalgar Square had actually been engaged by the Soviet Union to present propaganda for its cause. On one occasion I wandered through one of them and viewed the blown-up pictures on the wall, photographs of happy people at work on great collective farms, photographs of their pleasant homes, snapshots of them playing on their paid vacations, and before I left, I picked up some attractive brochures. Possibly because we suppressed Soviet propaganda in America, possibly because college students often espouse radical causes, we seem to have developed more native-born Communists than they did in Britain. At any rate, one can understand how young people might have been attracted to the Communist cause before the Bolsheviks gave us their final callous confession of faith.

Until last fall, you see, Communists had stalled the talks at Panmunjom, Communists had insisted upon the return of all prisoners, but the Communists were North Koreans and Chinese. Russia had officially held herself aloof from the discussions preferring the role of disinterested spectator. But with the Presentation of India's peace plan, Soviet Russia had to declare herself and come out with the bristling demand that prisoners would have to return to their homeland whether or not they were willing to live under the form of government characterizing their country. The United Nations has realized that to return the non-Communists among the prisoners was to send men to certain death or torture.

Probably all other questions could have been settled although that is problematic. We still

have no evidence that the Communists came to Panmunjom originally in good faith. They may have merely sought a breathing-spell so that they might dig in up to twenty miles in depth as General Bradley testified.

The prisoner return seemed, however, to be the one insoluble problem but it was one which concerned Red China and North Korea and not Red Russia. But finally the chips were down. Red Russia declared herself. Communist prisoners were not free individuals. They were the property of the state. They were not like French, British, or American soldiers—freemen. They were the slaves of Soviet governments.

Then did it become evident if never before what the Soviet governments everywhere stood for — darkness, spiritual wickedness in high places, the most callous and brutal disregard for all human rights that the world had ever seen.

That, then is the enemy. There have been and will continue to be various proposals regarding the manner in which the enemy should be treated. There is the belligerent take-it-to-their-door proposal. The proponents of this plan say, "Don't wait. We have the atom bomb. Drop it on their cities and their factories." They accept the proposal of the Confederate general who counselled the Confederacy to "get there fustest with the mostest."

But this, in effect, is to use the methods of the Soviet rulers themselves. This is literally to fight darkness with darkness. This would be to visit upon ourselves the condemnation of the free world. "This," they would say, "is what the Soviet government warned us that the Wall Street Republic would do. This is what the evil capitalists do to the little peoples of the world."

The second method is that of appeasement. Russia is hopelessly strong; we are helplessly weak. We must yield ground slowly but there is no doubt but what we must yield. Romania, Hungary, Czechoslovakia, Poland, Latvia, Lithuania, Esthonia — and we had almost forgotten that there ever were the three last-named countries — Korea, China, Tibet, are gone. Let us hope that there will be no more. Let us strive for "peace in our generation" whether or not such peace means the slavery of generations yet to come. Give to Russia what she wants, making what bargains we can, particularly if those bargains seem to give us a measure of security for the time being. This, it would seem to me, is as wrong as the first method.

A noted Chinese remarked in the 'twenties when the Communists swept down the Yangtze Valley to a group of Americans who were

expressing their indignation at the outrages which the Reds were committing, "Do not rail against the darkness. That will not quench the darkness. We must light a candle and let it shine into the dark places." This is the way in which the rulers of the darkness of this world will be overcome, the way in which we shall win over spiritual wickedness in high places. And it is the only way by which lasting victory will come.

The penetration of the Soviet fortress by the truth, the melting of the iron in the iron curtain by the rays of good will and justice, this is the only way in which we can achieve the final victory. Douglas MacArthur at the signing of the armistice on the "Big Mo" said that "the issue is theological." It is still the same kind of an issue and it will ultimately be resolved only in a theological way. Now we know the nature of our foe, but we also know the character of the God for whom we fight, in whose name we would dispel the smog of spiritual darkness, the fog of hatred and evil.

The Sin of Half Way

WILLIAM GODDARD SHERMAN

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48

THE words of this text often frighten me. How is it possible for any one of us ever to reach perfection? Do we not affirm that Jesus was the only perfect Man who ever lived? How then do we dare dream that we may be perfect, even as God is perfect? Yet we are faced with the fact that these words were not foolish talk by some idle dreamer; they are the words of Christ himself.

It is dangerous to allow life's circumstances to mold our theology; that should be derived from God's Word alone. Yet we know too well the sins of our own lives, and we have observed too closely the lives of others, to dare hope that we can be perfectly without sin. As Paul well knew, and all of us know who are honest enough to admit it, the old nature continually wars with the new. The evil which is so deeply embedded within our being continually finds expression. Paul's words are our own sentiment: "The evil that I would not, that I do."

God's will for our lives does not stop at half-way measures. He is not satisfied that we come only to a partial expression of His redeeming grace. It is a sin for us to go only

*The Methodist Church
Riviera Beach, Florida*

half-way in our devotion to God, and in our witnessing for Him.

Despite God's will to the contrary, one of the marks of present day Christianity is its half-way measure. The fact that "spiritual giants" are so rare indicates clearly that the rank and file have not come to total commitment. Yet it is conceivable that these who are so called are not giants at all. Possibly they are normal by God's standards, while the vast majority of us are only sub-normal in our Christian devotion. For we are called to perfection!

Righteous, Not Respectable — The difference between righteousness and respectability is a difference between plus and minus. Too often they have been regarded as synonymous in our Christian thinking. But even though respectability has a positive influence, it is nonetheless a negative characteristic. It is a minus sign in action.

Anyone can be respectable, as the world measures respectability. It is not uncommon for a criminal to establish himself as a respectable member of society, all the while using his respectability as a blind for his criminal activity. Outward conduct, though it be without blemish so far as the world can see, is not the true measure of character.

God measures a man from within, and demands a righteousness beyond respectability. This must be positive — something more than the mere absence of evil deeds before the eyes of the world. The righteousness which God demands is a newness of life, a positive dynamic which empowers us to live fruitfully. It is a condition, not a series of deeds.

It must be clear that this righteousness which God demands is something which we cannot achieve by ourselves. Respectability can be realized entirely apart from spiritual regeneration. Righteousness cannot. One may be moral in the eyes of the world while at the same time he is evil in the sight of God. And he remains evil until he becomes righteous.

The perfection to which God calls us is a righteousness which comes by the indwelling Christ. This is what is meant by the prayer, "We plead not our own righteousness, but only the righteousness of Jesus Christ our Lord." For we have none of our own. But we can become perfect in righteousness by partaking of that Perfect Righteousness, which is Christ.

Convinced, Not Confused — Life cannot be built upon uncertainties. There needs to be a solid foundation of rock upon which one must build his castles. Shifting sand will not suffice.

One of the weaknesses of present day Christianity is the lack of firm convictions

about God. People are not thoroughly convinced of the truth of Scripture, and so they are confused about the fundamentals of the faith.

What if the disciples had only supposed that Jesus rose from the dead? There would be no Christian Church if they had not been convinced of the fact of the Resurrection.

For many persons the Apostles' Creed is a statement of what they would *like* to believe about Christianity. While stating the Creed in the orthodox fashion, they feel about it as though it were worded something like this:

I try to believe in God the Father, Who probably made heaven and earth, and in Jesus Christ, possibly His only Son and said to be our Lord . . .

Credal confusion is all too common. There are many who are not certain about the vital tenets of our faith. And without unswerving certainty, faith deteriorates. The blessed assurance described in the hymnal is too often only in the hymnal and not in the heart. It was Moody who said that only those who have an assurance are valuable as workers for Christ.

The perfection God expects of us demands that we be convinced of the truth of the Gospel. We become so convinced by experiencing its power. Someone, hearing Jenny Lind sing, "I Know that My Redeemer Liveth," said, "The *know* of that woman's voice has thrilled my life ever since." The *know* in her voice was possible only when she *knew* in her heart.

Perfect faith is a faith which destroys doubt. It is the faith that can say with Paul, "I know Whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day."

Committed, Not Casual — The sin of half way is nowhere more apparent than in our casual obedience to God's will. We are willing to follow — up to a point. But ours is a ho-hum! attitude; it is a nonchalant allegiance which shows its weakness when the demand for total commitment is sounded.

Many Christians are like Balaam, in that they want to serve both God and the devil. He tried to divide his allegiance, but he discovered that he lost the rewards of both sides. This is precisely the position of too much Christianity today. We are casual about our relationship to God, refusing to be totally committed to Him, because when the glittering promises of the world come upon the scene we want our share of them.

Christianity is no half way religion. There was no half way road to Calvary. It went all the way, through the agony of Gethsemane, straight to Golgotha's hill. Jesus could make no partial commitment to the Father's will.

Either He must endure to the end or not attempt the mission at all. No less a requirement is placed upon the twentieth century Christian. The cause of Christ is not one to be espoused only so long as there is no opportunity of making a fortune in some shady scheme, or indulging in some pagan pleasure. When fame, wealth, and worldly satisfaction are within reach, we cannot turn our backs upon the Saviour.

In this day of paralyzing preoccupation we must be either hot or cold. Lukewarm Christianity is of no value to God. If there is not a vitality in our religion which places Christ first in every event of life, then we are no credit to the Kingdom.

Be ye perfect, says Jesus. A part of the perfection which God demands of those who are His redeemed is a total commitment to His divine will, whatever the cost.

Redeemed, Not Reformed — It is said that when a minister tried to speak to Thoreau about his soul and the life to come, Thoreau stubbornly dismissed his remarks with, "One world at a time!" Too many think Christianity deals with only one world, and through this fallacy will lose the other world.

God calls us to redemption, which is far more than reformation. It is transforming the soul for eternity, not merely bettering one's ethics for life's brief span. Redemption means to be saved eternally, not merely improved temporarily. Jesus was ever concerned about the life beyond this life. To relate Christianity to this world alone, as so many are doing, is to destroy the very heart of the Gospel.

This redemption is a costly thing. It cost the very blood of God's own Son. At such a cost we cannot see it as a mere example of brotherly love which can bring peace between man and man. It was a vicarious sacrifice which brings peace between man and God. It has its effects in the temporal world, but at its core it is eternal.

Such redemption is also costly for the one who is redeemed. An old hymn says, "Jesus paid it all." Not entirely! There is a debt the Christian yet owes to God, and we dare not attempt to glide to heaven "on flower beds of ease." The debt is one of personal sacrifice, and until we meet the challenge we are not wholly redeemed. To say that Jesus paid it all is to imply that we may sit with folded hands and await the final trumpet. Redemption as the Bible defines it involves both the sacrifice of Christ to achieve it, and the sacrifice of the Christian to reflect it.

Until we are so committed to the task of glorifying our Redeemer in every area of our

experience we are far short of the perfection God demands.

Hearts and Hands, Heavenward

W. A. KUNTZLEMAN

Lam. 3:4—"Let us lift our hearts and hands to God in Heaven."

(For World Wide Communion Sunday)

AS CHRISTIANS all over the world in Cathedrals, Churches, or Chapels unite in round the world fellowship with their living Lord and each other, the words from the Lamentations of Jeremiah are so very appropriate, "Let us lift up our hearts and hands to God in Heaven." In countless Communion Services, the Pastor will say, "Lift up your hearts" and the congregation will respond, "We lift them up unto the Lord." Let us lift them up:—

TO GOD — The temptation is so strong to lift up hearts and hands to everything else. While the faithful are at worship, their devotions are disturbed by the chug chug of the farmer's tractor as he rushes to complete his harvesting. Seven days a week this farmer works and works, increasing his acres and building larger barns. He lifts up his heart and hands, but to what? To his tractor and his combine.

Day after day this man peers closely through his microscope or looks anxiously into his test tube. He has wonderful things in mind, a new discovery or two perhaps, so there is little rest by day, and night gives him little sleep. He snarls and snaps at his children. His stomach ulcers are well on the way. The pastoral letter reminds him, "Six days shalt thou labor and do all thy work, but the seventh is the day of rest and worship." Not even a brief glance and into the waste basket it goes. He is lifting up heart and hands, but to what? To the test tube and the microscope.

That fine young son back from two and one-half years imprisonment in a Communist Camp in Korea told us of heart breaking experiences. He and his buddies wanted to hold a worship service. Permission was granted after much delay, but under pain of punishment, he was told to address his prayer petitions to the Communists. He was told that the Communists had supplied the prisoners with food and shelter (such as it was). The Communists,

*St. John's Ev. Lutheran Church
Bath, Penna.*

too, lifts up his heart and hands, but to what? To the party, to the system. Our text gives right direction—"Let us lift them up to God in Heaven."

Wherever we are, whatever we do, the world is so very compelling and so we lift up hearts and hands to what?

To the corporation that pays the largest dividends.

To the machinery that does our work for us.

To the science that relieves our pain.

To the government that guarantees the biggest slice of bread.

Happy is the man who lifts them up consistently and confidently to God.

Like most anything, there is a right way and a wrong way. The man is never wrong who lifts up his heart and hands to God in penitence. "A broken and a contrite heart O God thou wilt not despise." Our approach to God penitently is pictured for us so indelibly in the Old Testament, "Take off thy shoes, for the place whereon thou standest is holy ground."

A famous painter kept his friends in a darkened room for a short time before allowing them to see his paintings. He apologized to them by explaining that they had to have their eyes emptied of all the common glare before they really could appreciate the colors of his pictures. In a similar fashion our hearts need to be emptied of the common glare of the world before we can really appreciate our God. "Lift up your heart and hands to God in penitence." The soul that does not fail will be able to appreciate the gracious forgiveness offered by God, and hearts and hands will be lifted in praise and adoration. For countless of the faithful, the climax of praise and adoration will be reached in that great hymn, "The Sanctus."

Holy, Holy, Holy, Lord God of Sabaoth
Heaven and Earth are full of Thy Glory!
Hosanna in the highest,
Blessed is He that cometh in the Name of
the Lord;
Hosanna in the highest.

TOGETHER — Christians all over the world are bound together with invisible bonds of faith, hope, and love. In the Sacrament of Holy Communion, Christians everywhere reach a climax of fellowship. They are united with Jesus Christ, their living, loving Lord and with each other. The "Communion of Saints," becomes a real "fellowship of believers." This most beautiful fellowship is strained and stained by times because there is a difference of doctrine, a difference of denomination, or a difference of administration, but we should not lose faith nor courage because we are really lifting up hearts and hands to God, together, each in

his own way. This consciousness makes for strength and understanding.

In the days of western discovery and development, wagon trains moved slowly and tortuously onward carrying many people to new homes and new starts in life. Such traveling was beset by many dangers. Sentinels, scouts, and guards were a necessary part of each train. One Scout who had made many successful trips westward would ride ahead, climb high ridges, and scan the countryside. Whenever he spied Indians who he thought might be dangerous, he took no chances, but would ride back to the wagon train shouting for all his worth, "Wagons together!" "Wagons together!" At this signal, the drivers would then turn their charges in a circle, wagon to wagon, and thus stand as a strong defence against a common danger.

Today there wings across our valleys, our cities, our plains, wherever we live, the voice of the eternal sentinel as He sees approaching dangers to us all, "Hearts and Hands together, Heavenward!"

Let us lift them up:—To God in Heaven,
Together as brethren!

Christmas Service

"Glory to God and peace to all ye men!"
The church is caroling again
To Mary, painted on the window's glass
And to the Child. Strange shadows pass
Over their faces, till ye strive
To ascertain if glass might be alive.
Could ever man-wrought image be so fair?
(Is that but glowing paint or Mary's hair?)
The minister who reads that night,
"There was great singing and a wondrous light",
Is there no ancient look within his eyes?
(Perhaps he is a Wiseman in disguise).
There is a host of Shepherds in the pews
Athirst to hear again the age-old news;
And though the snow keeps up in steady beat,
Three Kings slip silent to a seat.
And Oh! the choir Alleluias sing.
(Are they not angels, chanting to their King?)
And as once more I sought the Holy Child,
I think that Mary looked at Him and smiled!

—Jane W. Stedman, *Exchange*.

A Christmas Prayer

Lord, make me wise as those of old
Who journeyed from afar,
And may my lifted eyes behold
The glorious Christmas star.

Lord, tune my heart and set it free
That I thy praise may sing;
Lord, fill my hands with gifts for thee
That have no gifts to bring!

Lord, cleanse the stable of my heart
From sin and sorrow free,
And may the Babe of Bethlehem
Be born again in me!

—E. Theodore Nelson.

The Hardships of Growing Up

WAYNE ARTHUR CLARK*

“THE hardships of growing up” is not a witty phrase to be applied to the frustrations of childhood and adolescence. The hardships involved in maturing cut deep; they are fraught with tragic consequences for him who does not learn the lessons they would teach. What are the hardships of growing up; what are the lessons to be learned if one would become a mature individual? These questions may best be answered by considering the life and thought of a man who throughout the ages has been recognized as one who faced the great upheavals of his time with courage, with calmness, and with stability. That man is Paul, the Persecutor of the Christians, the Apostle to the Gentiles, the Slave of Jesus Christ. Slander, debate, stonings, fleeings by night and shipwreck beset him at every turn. Still he was able to give wise and loving counsel to those who suffered as he did. Paul’s letters reveal a deep insight into the foundations upon which human life is established:

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love.—(1 Cor. 13:11-13 RSV)

I speak of Saint Paul; for he too faced the hardships we face, and he has pointed out the lessons which they teach.

The hardships of growing up may be considered under three different categories: 1) the individual and his physical environment (including his own body), 2) the individual and his relationship with other people, and 3) the individual and his relationship with God. In each of these areas man must face reality; the meeting of reality constitutes the hardships of growing up.

First, the youth is confronted by the realities of the physical environment and the biological mechanism—the human body. Color differences, racial distinctions, deformity in any part of the body, a bad case of pimples in adolescence (or even freckles), and long standing and painful illness—these the child must struggle with. These physical factors impinge incessantly upon the consciousness or the sub-consciousness of the individual: they cut to the

very core of his being where each man dwells alone except God be there. Any of these factors and, I believe, long standing suffering especially can cause the individual to withdraw into himself—to suspect and reject the friendly advances of other people. If the youngster does not adjust properly to these realities, he may become pessimistic, hateful, revengeful for the rest of his life. He may even reject God—for one of the hardest questions to answer is: why did this happen to me? When man rejects God, he is utterly alone, and this loneliness is the most desperate experience in all of life.

Saint Paul was burdened by physical sufferings: “a thorn was given me in the flesh, a messenger of Satan, to harass, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” (II Cor. 12:7-9 RSV.) From the sufferings of the flesh, which could have left him broken in spirit, Paul learned the lessons which led him toward maturity.

The difficulties which confront the individual in his relations with other people constitute the second category of the hardships of growing up. During the past several years, social scientists and scholars have posed two contradictory theses on the nature of human nature. On the one hand some have claimed that each man is completely independent and self-sufficient, and that each man must pursue his own good regardless of the good of others. (These notions are based on the “survival of the fittest” philosophy.) On the other hand, recent studies seem to show that there is a basic relationship between human beings which is essential to the very preservation of human life. Amid the flurry of experiments, studies and counterclaims, one fact stands prominent and irrefutable: no man has ever lived absolutely alone and aloof from dependence on anyone else. The human being is dependent upon other people for his very life and for his survival during the first few years of his life. He can never revoke his basic dependence on other people. Relationship with others is a necessary fact of human existence.

Moreover, harmonious relationship with others is essential to meaning in life. When one asks, “What makes life meaningful right now; what do I enjoy for its own sake and not as a means to an end?”, then his experience will reveal that harmonious relationships with other people constitute the meaning of life.

One would think that if human relationship is necessary and if it makes life meaningful,

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then establishing harmonious relations must be very easy for mankind. Such is not the case. Only with much hardship and inspiration does the individual learn to live harmoniously with his fellow man. At infancy the child demands complete attention to himself and his bodily needs. He has no thought, and perhaps no capacity of thought, for the needs of other human beings. As he grows older he continues to demand for himself the attention and approval of others. To be sure, his circle may expand from his bodily needs and functions to include his clothes, his talents, his ideas, his family, his community, his church, his nation. But the individual who demands approval for all that is his because it is his is not mature. He who cannot live and work with people who have no necessary relationship to his ego circle, other than their humanity, has not learned the lessons which the hardships of growing would teach him. These lessons are many; I will mention but three—three which are learned only with great difficulty.

The first is that revenge is an indefensible, an inadequate and a destructive motivation for any action. Revenge is not the carrying out of justice; revenge is the out and out desire of the human heart to do evil to another person who we feel has done something wrong to us. Revenge never establishes harmonious relationships; revenge only destroys. Indeed, as a common and immediate response within man, the desire for revenge often overwhelms the basic human longing for fellowship and causes man to hate and to seek to destroy another. The mature person will recognize this motivation for the insidious thing which it is. Always he will keep before him that for which he really longs—fellowship.

On this point, we may remember the loving admonition of Paul to Philemon, whose slave had run away and perhaps had even stolen from his master: "receive him as a brother." And in his letter to the Corinthians concerning the individual who had disobeyed him and broken the morals of the church, Paul said: "For such a one this punishment by the majority is enough; so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him." (*II Cor. 2:6-8 RSV.*)

There is no place in the life of the mature man or in the life of a follower of the Christ for revenge.

The second lesson is that the desire to prove yourself superior to other people is an indefensible, an inadequate and a destructive motivation toward any action. The desire for superiority springs from the infantile demand for full attention and approval. This motivation does not win friends; it makes enemies. The desire to excel subverts and destroys those very relationships with others which make life meaningful. We should learn from the hardships of growing up that to work happily with others, to share with others, to create for others is the joy and the meaning of life.

In the beautiful passage of his letter to the Philippians, Saint Paul said:

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interest, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.—(*Phil. 2:3-7 RSV*)

A third lesson, is to recognize that the fault



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may be yours and not the other fellow's. One of the most obvious indications of immaturity is blaming something on someone else. The mature man understands himself and human nature well enough to know that he cannot always be right. He is able to survey each situation and consider whether and where he may be at fault and openly to admit his error. To maintain consistently your purity and your righteousness is to destroy any grounds for harmonious relationship with others; it is to deprive your life of much meaningfulness and joy.

Saint Paul, giving advice to the members of the church at Corinth who maintained that they were justified in their stand that it is not sinful to eat meat offered to idols warned: "Let anyone who thinks that he stands, take heed lest he fall." (*I-Cor. 10-12 RSV.*)

The hardships which man faces in maturing of his relationship with God are, of course, fused with those in the other two areas of life already mentioned. In his relationship with God man faces the most dangerous and decisive hardships of his struggle toward maturity; for man may isolate himself from God; he may place his soul in complete solitude. Religious maturity involves a struggle deep in the soul of man. If the child would know God, he must step forth from the cozy religious security of his parents and his church into the unknown. Regardless of their religious wisdom and sincerity, the parents, the minister and older friends can only inform the child about God; they can lead him to the threshold of the knowledge of God; but the child will never know God as long as he is content to rest on the experiences of his elders. The knowledge of God is an experience which occurs

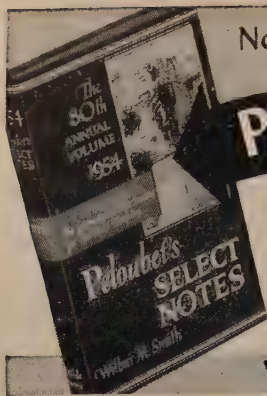
between God and the individual only within that very man's own soul.

Religious maturity involves man's open and frank recognition of his own free will either to accept or reject God. Perhaps the realization in the depth of the individual's own soul that God may be or may not be and that he may accept or reject God regardless of what all other human beings have ever done is life's most poignant experience.

On this matter the life of Paul speaks quite clearly. Paul grew up believing sincerely in a God of justice and of wrath who demanded that certain laws be fulfilled. The concepts of love and forgiveness were foreign to Paul's religion. He believed wholeheartedly in the God of his fathers and he gave himself to this God's service. One day on a journey to Damascus, Paul broke loose from the faith of his fathers and stepped forward into that which he had not known before: "Who are you, Lord?" he cried. In his own soul a battle was fought—a battle which led Saul of Tarsus to the mature understanding of Paul, the slave of Jesus Christ: "For to me to live is Christ, and to die is gain." (*Phil. 1:21 RSV.*)

This great apostle to the Gentiles courageously faced the hardships of growing into religious maturity; we too, if we would fulfill the soul's sincere desire, must ask just as courageously as Paul, "Who are you, Lord?" Then, perhaps in his still small voice, God will speak to our desolate, meaningless and weary soul saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." (*John 8-12, RSV.*)

The glory of the local church is that it is not local.



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Finding God

Many people who are sick, unhappy, in want, or have lost a dear one, need to *find God*, and they know this is *not* an easy thing. Talking to a group of children, all (or mostly) from Christian homes, where parents, teachers, and the ministers, *are supposed to know how or where to find God*, and calling this "not easy" sounds as though we are getting ready to tell a mystery story.

That is not what we are going to do, we are going to look at this need for *finding God* in an honest and frank manner. In the Bible we have the book of Job, and the story tells in detail about the ups-and-downs of the life of Job and his family and even some of his friends and business acquaintances. The climax of the story, or the part in which we are interested today, is where Job was stricken with a disease and in his great need he called upon God for help; but, nothing happened, and he called again and again, and then cried, "O that I knew where I might find him!" (Job. 23:3)

We do know that it is easier for children to *find God* in their need, if they have been properly taught, than it is for grown-ups, because children have different interests in life; they are less concerned about what other people do and think; they are less interested in money and how to get it, what it will buy. For this reason children can accept certain facts and believe in them. Most of us now grown-up will know that fairy stories sounded pretty real to us at one time, so we can understand that there is a difference in our thinking.

Now, how do we come to lose God? That is a question for each and every one of us to answer for ourselves, because it is very, very important to each one of us. Don't listen to

what others say, but think it over for yourselves. Finding God for ourselves is a very individual matter, just as breathing, eating, sleeping, and growing is. No one else can do it for us. It is your job; it is my job. No one else can do it for us! Yes, parents, ministers, teachers, friends—who know God—could help us by teaching us how to find him, but the rest of the way we must go ourselves. An English pastor, the Rev. E. L. Allen, King's College, tells us that looking in specified places for God may help in our search—

1. One place where we should be able to find Him is *in other people*, people near and dear to us. The Bible insists always on the close connection between our relation to God, and to our fellowmen. If we are right with God, we are right with our fellowmen; if we are wrong with one, we are wrong with the other. The Parable of the Sheep and the Goats tells us how God meets us in the form of our parents, our neighbors, the beggar, the shop-keeper, the teacher, the preacher. If we are right with our playmates, our classmates, or neighbors, we will find it easier to find and know God.

2. Another place where we might do well to look for God, and what He is trying to do for us, is in our *Consciences*. This sounds like a big word, but most of us know what it means. When we do wrong, we know we do wrong, and no matter how well we think we cover it up by telling lies, the fact is that we are not happy, because the wrong must be undone before we can be normal. Even some parents excuse children for telling lies about wrong they do with the simple statement that "all children tell lies!" Maybe they do, because many parents tell lies and the children know it, so they just copy what their elders do, and think is wise. It isn't; rather it is very silly, and very short-sighted, because it is a great deal more

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important for each one of us to have a clear conscience as a result of being honest and truthful, than it is for us to cover up some silly or stupid act that may have brought harm, irritation, or shame to another person.

Having others think well of us seems very important, but important as it may seem at the time, it is not at all important when compared with doing what will make us think well of ourselves. In order to think well of ourselves, we must do our own thinking, make our own decisions about right and wrong, and then choose what we believe is right. No one can do it for us, no matter how much they love us; this is our job, for each and every person, no matter how young, or how old. Let's not forget that, ever.

Let's go on from there! If we are truthful with ourselves, with others, we find the road ahead goes a certain direction; if we are untruthful, dishonest, cheating ourselves, others, the road ahead goes another direction. This is fact, and the two ways might well be marked—

Truth—This Way

Falsehood—This Way

because every step we take from there on must be a choice between these two. Can we come back, and try again, if we don't like the road our falsehoods and cheating have forced us to take? Yes, many do come back, and try again, but—remember, it is a long, long way around to the starting point, and demands many things from us, chiefly admitting the truth, admitting our falsehoods, admitting our dishonesty with ourselves and others. However, it is better to start over, and admit our faults, and find the right way, because along that road we find God, who through our fellowmen will show us what to do next.



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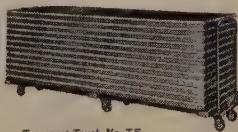


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Another step we must learn in this search, is how to forgive those who harm us; how to return good for evil. When we have learned that, we are very near to Jesus Christ, because that is the great lesson He tried to teach us, especially on the Cross.

When we have learned how to find God in others who serve us and love us; in choosing the right according to our own conscience; and have learned how to forgive those who harm

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or wrong us,—then we have learned to know God, and He will never fail us.

Duty or Challenge

"I have to mow the yard, before I can play baseball today," said Marvin. "Dad says it is my duty!" "I am planning to watch my little brother this afternoon, so mother can attend a class in sketching," said Mary-Ann.

Here we have a picture of the point of view of two teen-agers, who are confronted with the beginnings of some of life's privileges. One will do what he is asked to do, because the father tells him it is his duty to help with the family chores and responsibility; the other welcomes the privilege of taking the mother's place as guardian of the youthful brother, so mother can attend an art class.

Let's think about this a little! Who is wrong? Who is right? Who is responsible for the one accepting it as "duty"? Who is responsible for the other looking upon the chance to help mother as a privilege?

That's right, Marvin should be taught that it is a privilege to accept part of the family chores as his own, just as he accepts the love and good things as a result of the family life. One is never too young to learn the meaning

of love, give and take, lending a helping hand, and one is never too young to accept it as a privilege and a challenge.

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Thanksgiving Every Day!

Text: Psa. 63:3—"Because thy loving kindness is better than life, my lips shall praise thee."

There is a legend about two angels who were sent to earth to gather up the prayers of men. One was to fill his basket with the petitions of mankind. The other was to gather their prayers of thanksgiving. Some time later they went back to the Father's house. One had a basket heaped high and running over with the innumerable petitions of men. The other returned with a sad and heavy heart, for his basket was almost empty. The thanks of men were heard but rarely on earth, even though the angel had searched diligently.

We need to be reminded today that God's blessings are not limited to one season only. They are perpetual; our thanks should be continuous. It is easy for a self-sufficient age like ours to forget God. We are too concerned with asking for our needs to remember to thank Him for what we already have. But let us remember at all times to "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto Him, and bless His Name."

Personal Accountability

Text: II Cor. 5:10—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in His body, according to that He hath done, whether it be good or bad."

Every man who is born into this world becomes conscious sooner or later of a claim which is made on him—the claim of duty, or of right. Daniel Webster, the great American statesman, was once asked, "What is the greatest thought that has ever entered your mind?" He paused for a moment, and then he replied, "The thought of my personal accountability to God."

The voice of duty may vary its tone according to the sensitiveness of conscience, or the circumstances in which we have been born and trained. But in some form or another the claim of conscience makes itself heard. The great word "ought" throws its shadow over our life as real as a hand laid on our shoulders.

Thanksgiving

Thank God for all His loving gifts:
That with His gentle hand He lifts
Burdens from hearts too weak to bear
The day's hard labor, night's dull care;
That to the faint He gives new hope,
Unto the young unfolds the scope
Of life adventurous and free
Beneath the greater liberty
Of ordered discipline and law;
Give thanks, too, for the holy awe
That strikes upon our hearts when He
Stands clear revealed in majesty
Of sea and mountain, night and day,
Of moon and stars upon their way;
Of gentle rain that gives new birth
To the green beauty of the earth;
Thank Him for thought and pulsing life,
For strength to meet each new day's strife,
For happiness, and even pain,
For love which weaves a golden chain
To bind us all to Him who gives
Himself unto each soul that lives;
Thank God for gifts both great and small,
Himself the greatest gift of all.

—Helen W. Cole

What We Look For

Text: Matt. 11:7—"What went you into the wilderness to see?"

John: 9:25—"I was blind but now I see."

John: 12:21—"Sir, we would see Jesus."

When the remarks of critics began to tear his soul, because he felt that most of them were unjust, a famous artist decided to try a public experiment.

He took one of his paintings and hung it in a large art gallery. At one side he placed some white chalk and a neatly lettered sign: "Please mark every mistake you find in this painting." At the end of a week there was so much chalk on the canvas that the picture could not be seen.

Clearing his art work, he placed a new supply of chalk and a new sign: "Please mark every good point you see in this painting." At the end of another week there was a duplicate performance because again the picture could not be seen for the chalk.

Turning to a group which had come with him each time to see the result of the experiment, this famous artist remarked: "You see, we usually see what we are looking for."—*W. R. Siegart.*

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Recognizing Our Guests

Text: John 10:10b—"I am come that they might have life . . ."

Two women called on an aged recluse, found knitting in the shadow of a vine-covered porch of her cottage. One of the callers said, "You must see a good deal of happiness here." Being partially deaf, the aged woman looked up doubtfully before she answered: "No, I haven't seen him, so far as I know. I'm not much acquainted around here, and, my eyes are so poor that I wouldn't know him if I saw him coming in the gate."

The second caller, sitting near the door, smiled, saying: "You have your answer. I fancy this matter of happiness is mostly a question of eyesight—inner eyesight—after all. It is not living here or there, having this or that, but just knowing the Blessed Guest when he comes near us."

Even the Trees Teach a Lesson

As a youngster, Sally was so conscientious that she made herself miserable over minor tragedies. Early one fall, when there was an exceptionally heavy snowstorm, her grandfather took her for a drive.

"Notice these elms," he said. "The branches are so badly broken that the trees may die. But just look at those evergreens, undamaged by storm."

"There's only two kinds of trees in the world—the stubborn and the wise. An elm holds its branches rigid and trouble piles on until its limbs finally break, disfiguring or killing the trees. But when an evergreen is loaded with more weight than it can hold, it simply relaxes, lowers its branches and lets the burden slip away. The next morning, after the storm, the evergreen is unharmed.

"Be a pine tree, granddaughter. Bear what you can, then let the rest of the load slide off."

—From *Wall Street Journal*.

The Name on the Gate!

"His name shall be in their foreheads."—Rev. 22:4.

One day I was sitting in a bus going to a town some distance away, and the bus stopped to pick up passengers outside a large house. Painted on the gate in front of the house were the words, "The Poplars," and behind the gate was quite a large garden. As the bus waited, I looked idly around for the poplars which gave the house its name. *There weren't any.* There were some laurel bushes, a holly tree, and some rather untidy-looking rose bushes; of poplars, not a sign. Queer, wasn't it? Of course, it may have been that there were some poplars

there once, but had been cut away. I couldn't help wondering whether the name was on the gate because it sounds very comfortable and would impress people who saw the name printed on the owner's notepaper as well as the gate. It would sound so much better than just "No. 692 Whatsit Road."

Anyway, however it had happened, the fact was that the name on the gate *promised* you poplars, and there weren't any. When such a thing happens, you feel that you've been "had," don't you? (Taken for a ride, we'd say.) It's as though someone played a joke on you and gave you a nice big box with "chocolates" printed on the outside in gold lettering while inside was merely wrapping paper, string, and waste.—*Exchange*

Missing Children

Parents of two missing children reported their absence to the police of Lackawanna, N. Y., and police, aided by some 35 voluntary searchers, found four children at daybreak in the old Holy Cross Cemetery. The searchers who awakened the father of the two *unreported* missing children, to check the rooms where his eight children sleep, according to Capt. O'Malley of Lackawanna. The father told police two were missing.

When it becomes necessary for the police to inform parents of the all-night absence of minor children from their homes, one wonders whether the story should not be captioned, "*Missing Parents!*"

The Helping Spirit

The most important thing I've learned is that this is a short span we live, and at its best difficult . . . So the best way to live life is to help other wayfarers.

In 20 years you find these things to be true: That religion is good for you. That there are more decent people in the world than stinkers, and that you'll get more help than hindrance. That it's stupid to be dishonest, stupid to be a criminal, and stupid to be a liar.

That a crook who steals a dollar could, with less effort, make two honest dollars. That personal honor and reputation are your greatest assets and the law of averages operates in favor of decent people.—*Ed Sullivan*.

Some men dream of being something; others stay awake and are something.

If you cannot win, help the one ahead of you to break the record!

BOOKS

THE CHRISTIAN APPROACH TO CULTURE, by Emile Cailliet. Abingdon-Cokesbury, 288 p.p. \$3.75.

Dr. Cailliet has written an exceedingly profound book dealing with the relation of Christianity and culture. It is a penetrating thesis that goes beneath surface thought, and endeavors to apprehend the sources of difficulty. The wide and yet concentrated knowledge of the author is apparent. In a masterful way he deals with a subject of vital importance to the religious mind.

The book notes the chasm that exists between Christianity and secular culture. It notes the varied stages of thought and action that precipitated, and have caused an ever widening of the breach. The author describes the tragedy of this chasm. It is not good either for Christianity or secular culture. With considerable historical information Dr. Cailliet points out the devastating effects on both factors, namely, that Christianity becomes isolated, and secular culture finally goes down to oblivion. The book shows in a constructive manner what must be done for Christianity to infiltrate, guide and influence culture.

The volume is divided into five primary sections, namely, "The Christian Point of View on Culture," "The Religious Relationship of Ancient Man with Reality," "The Ontological Deviation," "The Situation We Face," and "The Christian Approach to Culture."—*A. Wallace Copper.*

THE GOSPEL AND THE GOSPELS, by Julian Price Love. Abingdon-Cokesbury. 191 p.p. \$2.75.

The author, professor of biblical theology at Louisville Presbyterian Seminary since 1939, presents "A Revealing Study of the One Gospel in the Many"—how the Gospels of Matthew, Mark, Luke and John have one essential message—Christ's message of redemption.

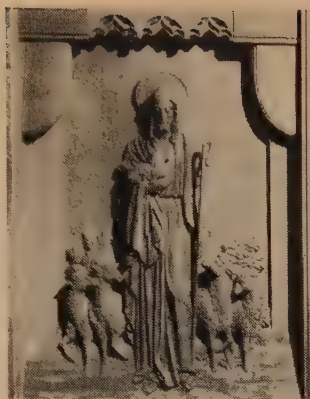
Dr. Love discusses the passion of Christ, which is essentially the same in all four Gospels; the ministry among needy and forgotten peoples, found in Matthew, Mark, and Luke; the two-fold gospel founded in love, found in Matthew and Luke; examples of "idealization" in Matthew and Luke; "Realism" in Mark and John, and shows that "It is the message of redemption that makes the gospel singular, not plural."

The seven chapters, plus selected Bibliography, and full index, provide understandable reading, not burdened with references to scholarly sources. Students in N.T. interpretation and seminary courses will find this book valuable, as will any reader who seeks enlightened understanding on the message of Redemption.

CONCISE BIBLE COMMENTARY. By W. K. Lowther Clarke. Macmillan, near 1000 pp. \$7.00.

A Biblical scholar by training, Dr. Clarke has put into this great work the wisdom of forty years of study and experience, beginning with his record for distinguished scholarship at Jesus College, Cambridge University, for many years the editorial-secretary of the Society for the Propagation of Christian Knowledge; the author of several books; thus has brought to this latest work a splendid consistency of approach.

Besides containing a commentary on the whole text of the Bible, this volume includes an introduction to each book, 28-articles on key subjects, a glossary, and outlines of lessons, while first of the author's objectives has been a true and accurate statement of the religious and theological meaning of the text, and keeping always before the reader the major themes, with full justice to details.



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PLANNING CHURCH SCHOOL WORKERS CONFERENCES, by Erwin G. Benson. Wilde. 104 pp. \$2.00.

The author has given in six easily comprehended chapters a large amount of stimulating material and ideas for the Church School Workers Conference. This vital arm of Christian Education in the local church has been somewhat starved for guidance on the practical level in recent years and needs more than anything else a new vision of the possibilities and opportunities.

After discussing "Why have them" and "Planning and conducting them" Dr. Benson goes on to suggest "Types and kinds," and then lists extensively "Fields to explore." This particular chapter, taken in hand and worked together with the provocative chapter on various approaches to effective conferences: the speaker, the panel, the debate, the group discussion, the clinic, the forum, the symposium, the demonstration, the workshop, the exhibit, etc., will be bound to produce fresh interest and real enthusiasm.

The chapter on "Idea sources" is informative, but will have value chiefly to the School adequately equipped with books and materials.

The final chapter on "Spice, Quips, and Quotes" is unusual but very timely. If the leader would prime himself with a few well chosen morsels of humor before leading a Workers Conference, the chances are the labor and tedium of such an affair would vanish into thin air. The author has made an excellent collection of brief quotes, very suitable for bulletin-boards, calendars, etc.—John W. McKelvey.

THE AUTOGRAPH OF GOD, by Archer Wallace. Macmillan. 150 pp. \$2.00.

Archer Wallace is one of the most vital writers dealing with personal philosophy in our day. His books are not lost in theory, but are practically illustrated by fascinating and suggestive incidents. The reader feels the fellowship of a kindred spirit, who has a reservoir of rich stories from history, fiction and biography.

"The Autograph of God" is a book to which the reader finds himself constantly returning. The phrases used, the thoughts succinctly stated start strains of thought in the reader's mind. This volume is significant because of what it says, and also by what it suggests.

Dr. Wallace in these fifty-two chapters weaves a beautiful Christian philosophy, illustrated by stories that linger in the mind. The titles of the chapters are commonplace, but the content points to the Divine. Some of the chapter titles are: "A Window Over the Sink," "The Trend of Life," "The Most Likable People," "Children's Questions," and "The Compensation of Sickness."

"The Autograph of God" will help anyone who reads it. The business man dealing with economic life, the youth looking toward tomorrow, the aged reviewing the past, the handicapped needing help for today, all will receive a blessing from this book that reveals the choice spirit of the author.—A. Wallace Copper.

SERMONS AND OUTLINES FOR SPECIAL OCCASIONS. Baker. 100 pp. \$1.75.

This is the third volume in "Minister's Handbook Series." The material is all old, but there is much that is good in it. There is an excellent New Year's Day sermon by James Stalker; one for Good Friday

by F. W. Farrar; one for Easter by Henry P. Liddon, valuable mostly for the summary of arguments for and against the bodily resurrection of our Lord; Easter material is further provided from the writings of F. B. Meyer and T. De Witt Talmadge. The foregoing names will give many readers a good idea of the book. There are also suggested texts and outlines and some quotable verse.—*Wm. Tait Paterson.*

APOSTLE TO ISLAM. A Biography of Samuel M. Zwemer, by J. Christy Wilson, Baker. 261 pp. \$4.00.

This story of the life and work of Samuel M. Zwemer, known as a giant among missionaries, is particularly timely, when the attention of the world is focused on the lands where he lived, worked, prayed and loved.

The author, J. Christy Wilson, Princeton Theo. Seminary, Dept. of Missions, since the days he returned from Iran. He and his family were in Iran and other lands of the Near East during the period of great change in these lands between the two world wars. He served as an evangelist among Moslems and other peoples of Iran, worked in mission hospitals, served as principal of two mission schools. He is the author of several books and tracts, including three major books, in the Persian language, and more than twenty articles on Near Eastern subjects for the New Collier Encyclopedia. In 1951, Dr. Wilson made a trip to Afghanistan with Dr. Frank Laubach, who had been invited by the government of that country to conduct one of his famous campaigns of "lightning literacy."

The life story of Dr. Zwemer is presented in four parts—

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2. *To the Heart of the Moslem World*
Pioneering in Arabia
Seeking Recruits and Funds
In the Land of the Pyramids
3. *In Journeying Often*
Two Continents, Moslem Areas,
India, China
4. *The Harvest of the Years*
Missionary Conferences, Moslem World,
Making Many Books, Years at Princeton,
Life Begins at Seventy, Home and Family,
Taking Hold of God.

In his introduction, Kenneth Scott Latourette says: "There was something of the Old Testament prophet about Dr. Zwemer; he had the prophet's fearlessness, forthrightness, the burning conviction which would brook no compromise. That, indeed, must be true of any who would across the years present the message of Christ to adherents of so sturdy a faith as Islam. Yet, there was in him much more than the Old Testament. It was the O. T. fulfilled in the New."

Every minister must be part-missionary, regardless of his location, and study of this story of Dr. Zwemer will build new courage and zeal. Every church member should study it, as a basis for renewed interest and donations toward maintaining missions.



JOYFUL JOURNEY, by Isabel Crawford. Judson Press, 176 pp \$2.50.

This is the autobiography of Canadian born Isabel Crawford, and her joyous missionary experiences among the Indians of this country, as sponsored by the Women's American Baptist Missionary Society. Miss Crawford, at eighty-six, looks back to a work begun in 1893, when Oklahoma was a territory not yet opened to homesteaders by the U. S. government. When she was sent to the Kiowa field in Saddle Mountain area, it was an experiment, because the mission boards "were not in favor of sending out a deaf person." This story is both challenging and stimulating.

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Those who deny freedom to others deserve it not for themselves, and under a just God, cannot long retain it.—*Abraham Lincoln.*

BUT HOW CAN I KNOW? H. W. Gockel. Concordia, 39 pp. \$0.25.

In this pamphlet the author has attempted to answer with Scripture, logic and illustration, some of the questions troubling modern man: How Can I Know There Is A God? Which God to Believe In? The Bible is God's Word? Why Did Christ Die? and others. Because of the brevity, these answer can only be partial, but are supported with competent Biblical passages.—*W. Kirk Allen, Jr.*

CHILD ADOPTION IN THE MODERN WORLD, Margaret Kornitzer, Philosophical Library, 269 pp. \$4.50.

The author of this volume began her researches into Child Adoption in 1943, when the "Horsbrugh Act" came into operation in England and she wrote articles on the subject. Later she joined the staff of a famous children's charity, and was directly concerned with adoption through general acquaintance with voluntary work for "deprived" children, and is now press officer for the recently formed Standing Conference of Societies Registered for Adoption, thus in close touch with adoption problems and progress.

The 28 chapters, plus Statistical Tables, list of Societies, Bibliography and Index, cover every phase of Child Adoption from the reason for the Adoption to statistics on the subject in Scotland, Northern Ireland, Australia, New Zealand, Africa and the Colonial Territories, Canada, the U. S. A.

This volume might well become a part of the local parish library, where persons interested in Child Adoption or in finding suitable homes for children may familiarize themselves with facts as they are.

53 NATURE SUNDAY TALKS TO CHILDREN, by Joseph A. Schofield, Jr. Wilde. 189 pp. \$2.00.

The ever-increasing demand for Talks to Children by pastors, teachers, parents, will insure an immediate welcome to this volume, especially from those who have the author's earlier volumes, "53 Sunday Talks to Children," and "A Year of Children's Sermons."

The author emphasizes that the present volume is "not a nature study book," but 53 frankly religious talks on topics suggested by nature themes. Some aspect of nature, God's handiwork, natural phenomenon or some point of contact with the world God has made is the starting point of most of them, viz: "Two Keys On a String" makes gravitation an illustration of the pull of temptation, and "Consider the Years" pleads with boys and girls to make the Author of Time the Center of Life. No thinking person will gainsay the need for this teaching during these days.

THE KINGDOM OF GOD. By L. Berkhof. Eerdmans. 177 pp. \$2.50.

Professor L. Berkhof, who is President-Emeritus of Calvin Theological Seminary, and is a veteran and esteemed writer on systematic theology and the history of doctrines, set forth in many solid volumes, presents this study of The Kingdom of God and the changing views that have been held concerning it, especially since the 18th century, each with his own critical estimate.

The author is well and wisely read in the abundant literature of this much-discussed subject, as is shown by the great number of references to the literature in footnotes and text, and does a good, clear job of setting forth the many viewpoints with his own view of their strengths and weaknesses, which is that of a conservative Protestant Reformed theologian.

This is a distinctly well-written and informing book. Besides being eminently readable, it can serve well as a reference volume on its great theme. It is, moreover, refreshing to read a writer who has positive

convictions on a subject so fundamental. Eerdmans has done a good service by bringing out this treatment which once constituted a series of lectures at Princeton Seminary.—*Paul H. Roth.*

ADVENTURING INTO THE CHURCH. By Lewis Albert Convis. Harper. 186 pp. \$2.50.

Dr. Convis presents a timely challenge to every pastor who earnestly tries to train and prepare young people for Christian discipleship within the fellowship of the Church.

The book proceeds in informal style to unfold the great "adventure" which lies before each aspiring young person. It discusses "The Nature of the Adventure," then "The Mechanics," then takes the reader into the manifold outreach of "The Adventure," discussing such important problems as Creation and Man and God's Call, and finally bringing you to "The Climax of the Adventure" and "The Expanding Fellowship."

Out of the author's rich experience in this field he offers a happy and suggestive variety of activities, procedures, worship programs, and class projects. Of special interest will be his chapter on "Examination Questions." Here is a book that will make this effort on the part of every pastor more meaningful and on the part of every probationer something to live by.—*John W. McKelvey.*

Making Use of Power (Continued from Page 367)

their own Ten Commandments. They learn the moral laws are legislated for them and not by them. A crisis is a judgment that separates the true from the false. There are many who, before they turn to God, try to get into the troubled waters of socialism, communism, national regimentation. Such procedures are escape from realities. They are attempts to put upon government and theory the responsibility that rests upon them. Finally, man realizes and will realize "that God is our refuge and strength." That in Jesus Christ the Lord is life and life abundant.

When God is the center of life, man is able to see himself as he is; the universe takes upon itself a new meaning. The order, the purpose, intelligence of the physical world points to an orderly, intelligent and purposeful God. In the life and teachings, and above all in the crucified Lord one sees the fullness of the goodness of God "who is able to save unto the uttermost all who come to Him by faith." Also man gets not just a glimpse, but the penetration of a power into his spirit that enables him to serve as he should serve, and to live as he should live.

Just as the Lord was required to heal the man beside the pool, so we of little faith must come to Him. We must worship Him and Him only. It is then we can say that though we were weak, now we are strong, though we were in darkness, now we are in the light. For His spirit shines in the darkness, and the darkness cannot put it out.

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Hilltop and Valley

Oh, I must go up to my hilltop again,
I've stayed in the valley too long,
I must hear again the whispers of peace,
The echoes of angels' song.

Yes, I know there is work in the valley to do,
One must live by the highway of life;
One must build his house near the pressing throng,
In a world that is weary with strife.

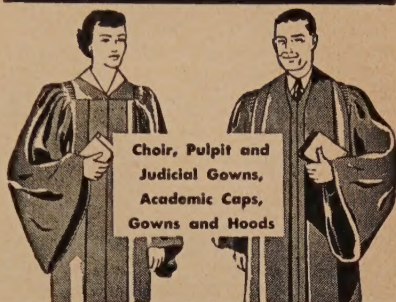
But I must go up to my hilltop again,
One can stay in the valley too long,
It's so easy to lose the whispers of peace,
And grow deaf to the angels' song.

So I must go up to my hilltop again,
For a grasp of the Spirit-hand,
If I am to live by the highway of life,
And make it God's heavenly land.

—Ralph Spaulding Cushman

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PRINT YOUR name, house number, street address,
city, zone number, and state, so catalogs and infor-
mation sent on your inquiry will reach you.

MINISTERS do not BUY just when they read
The Expositor, nor when they see your equip-
ment advertised. They keep The Expositor,
refer to it, are influenced by it, and bind it at the close
of a volume for continuous use as a source of help and
information. Ministers and committees buy when
they have need for various items, and have plans for
payment of things purchased. Building, Remodeling,
and replacement of equipment and adding NEW
equipment is a continuous process in the Church field.